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WEEKLY REVIEW.

—We should have mentioned before this the arrival of the Rev. Mr. McCartney, a new missionary of the Church Missionary Society, to labour in Western India. He is at present stationed at Nassick. May he be long spared to serve the Lord in this land.

—We are happy to acknowledge receipt of the 13th Report of the United Presbyterian Mission in Rajpootana. The mission staff consists of ten, of whom two are medical missionaries, besides a missionary and medical missionary at home. There are four English catechists and teachers. Native agents, 15. In the six churches are 122 communicants; 14 converts were baptized last year. The orphans are 371 in number. Total of scholars, 2289. We hope to present our readers with extracts from this Report. We wish our readers to take note of the work of the various missions in India, not merely for the sake of information, but that they may pray for them, and pray intelligently. The sentiment *Nil humanum alienum putare* is especially a Christian sentiment. We must learn to identify ourselves with all Christian work, by prayer, and to feel that we are in some sense responsible for its success. This is the first Mission report which we notice in 1875. Let us keep account of them.

—The French Republic hangs by a very slender thread indeed. One nameless individual, out of more than 700 constituting the National Assembly, has determined the organization of the Republic; for it was by a majority of one (353 against 352) that the proposal became law. It is a Republic, however, with which the people have little to do; the President is to be elected by the Senate and Chamber of Deputies. MacMahon is eligible for re-election,—unless he makes way for *somebody else* before his term is completed.

—We have been favoured with a copy of the 27th Report of the Madras Baptist Church, Rev. W. Money, Pastor. The membership has increased from 74 to 82. Two Natives have been converted, and this feature of the year's increase is mentioned 'with great thankfulness and pleasure.' Mrs. Fewkes, Bible reader, finds a large field of usefulness. The Dorcas Society has been abundant in labours, providing six or eight suits of clothes monthly. The Report of the Sunday School shows an average attendance of 110. Besides class teaching, there are weekly addresses, a monthly children's service, and the distribution of Christian periodicals. Five of the senior scholars were converted last year.

—What constitutes an insult? A firm in Calcutta, having lost Rs. 37,000 in bad debts, announce that they will hereafter give only three months' credit, and will advertise defaulters in the public papers. Commenting on this a journal says, "Such independence is not to be commended when it assumes the form of insult to the whole body of customers." To buy goods on a promise and not fulfil that promise, and then expect that the wronged party will keep dark about it, is both insulting and injurious. If it is a shame to have the thing exposed, it is because the thing itself is shameful. But tradesmen would confer a great benefit on society if they would sell only for cash.

—The *Indian Mirror* says:—

"A flood of tears,—there can hardly be more appropriate words than these to represent the scene in the Brahma Mandir, on Sunday last, at the time of the morning service. Almost the whole congregation, both men and women, were moved to tears by the minister's repeated appeals to their better feelings and his touching discourse on the Lord of Heaven and earth going about this wicked world and begging from door to door for the hearts of His children. This picture of the Father's redeeming love, sweet and real, needed but little eloquence or poetry to commend it; it had only to be held up before the congregation in all its simplicity, and hundreds at once burst into tears of love and gratitude, and seemed to be carried away by a tide of passionate devotion. The charms of the Unseen Father, or, as the minister said, the *Magic* of His love, few could resist at that happy hour. Who would not wish to enjoy such pentecostal showers of grace oftener in the tabernacle of the Lord?"

This picture of the Father is not found in Hinduism. It is taken from the Gospel, but with an important difference. In the Christian Scriptures sin is treated as the greatest enemy of man and God, demanding from God such a manifestation of his hatred as shall vindicate his justice, holiness, sovereignty and truth. In the sacrifice of Christ this is secured, and a door is open for the love of God to reach the sinner. Apart from this vindication, it may be very pleasant for sinners to hear that the loving Father is going about from door to door soliciting admission, but it is a grievous misrepresentation and delusion. We scarcely know of anything sadder than the spectacle above described of an audience not unacquainted with God's truth, but mutilating it to please their fancy, and then priding themselves upon their enlightenment and superiority to their idolatrous countrymen.

—Well worthy of note is the tone of some of the Native papers, (Anglo-vernacular) in speaking of Baroda matters. They either assume the innocence of the Gaekwar, or assume that guilt in him is not to be viewed in the same light as guilt in common people. The course pursued by the Government of India is denounced in strong terms, as though the Viceroy was in any case a much greater offender than the Gaekwar, and they unhesitatingly speak as though his action in the matter was merely the covert of a secret design to annex the country. So little have the various instances of abstention availed to convince some people that the English in India have no policy of annexation. The *Indu Prakash* and *Native Opinion* have openly expressed their hearty sympathy with the *Gaekwar* and their suspicion of the English; but it has been reserved for a Native journal in Bengal to assert that in attempting to poison Colonel Phayre the Gaekwar did a right thing.

"It is not a little painful for an independent prince to be thus constantly badgered in his own dominions by a common person. It is simply impossible for human nature to be silent in such a position. What would the English have done, if, for instance, the Russian Emperor were to depute an officer like Colonel Phayre to England to keep an eye on the doings of the English Government, to interfere with all their acts, to teach people insubordination to the law, and spread calumnies relating to the Queen? The nation would, in all likelihood, resort to either of these two courses. It would either, if it had any confidence in its power, expel the Russian officer from the country, after subjecting him to all manner of insults, *or would attempt to get rid of him by some secret means.* The case has been precisely the same with the Guicowar. If he had any hand in the poisoning affair, which, however, we greatly doubt, it is evident that he had no other than this atrocious way left him to be freed from all the oppressions of the Resident."

This is indeed a singular conception of the relations existing between the Paramount Power and the Native Princes who only retain their principalities because they have recognized their dependence (greater or less) on the dominant power. Colonel Phayre's endeavour, from first to last, was to bring about such an improvement in the administration of the Gaekwar's Government, as would make it bearable to his people, and thus ensure its continuance; and if the Gaekwar had had the least sympathy with his people, or had any other idea of Government than that of an absolute despotism, he would have consented to the reforms, not verbally but heartily, and Colonel Phayre would have had a right to be regarded as the saviour of the State. And our Native friends, in writing as they do against the course pursued by the Government of India, allow it to be thought that despotism is more congenial to them than the freedom that exists in British India. The Gaekwar is more to them than the millions of his people. They should consider, however, that under a rule like the Gaekwar's there would be an end to their liberty of speech.

—The Bombay Tract and Book Society have brought out an Almanack for 1875, the Bombay Christian Almanack. It has been prepared with great care, abounds with copious illustrations, and makes a very handsome quarto volume of 64 pages. Besides the usual astronomical calculations it contains a good deal of scientific and statistical information, and a selection of interesting reading matter. It has been printed at the Caxton Press, and does that press very great credit. We know not when we have seen any thing in this line so handsome or better worthy a place on the table of each of our

readers. The price is but eight annas a copy.

—We hear from Lahore that there was much interest in connection with the preaching of the Rev. Wm. Taylor. Up to the 29th ult. twenty-five persons had publicly sought salvation, and most of them professed to have received pardon.—We hear also from Madras of much blessing on the labours of the Rev. Mr. Hard, who took charge of the Methodist church there at the beginning of last month. Sixty persons have professed to find salvation under his ministry there.

—A circular addressed to members of the Church of England, and signed by 26 well-known and much-esteemed ministers of that Church, proposes a Conference to be held in London for the 17th and 18th of this month. The following extract will show the object of the Conference:

"It has been much impressed upon our hearts, as we trust by the Holy Spirit, that it would be very desirable, in view of the many anxieties of the present time, to hold a conference of a purely spiritual kind for the purpose of promoting the growth and fruitfulness of Christian life amongst us and of guiding in a right direction that fervour of spirit which we believe our gracious God has mercifully granted to many in our day. We are firmly persuaded that nothing can so advance the interest of truth and peace as an increase of spiritual life and scriptural holiness throughout the Church. There are surely richer experiences attainable by us all:—a deeper devotedness to God, a brighter conformity to the image of our Lord Jesus, a more careful walk in the Spirit, a more tender love for the brethren, a more intense longing for the salvation of men, a more earnest looking for the coming of the Lord."

—We have been favoured with a copy of the Charge recently delivered by the Bishop of Bombay, in pamphlet form, already noticed by us.

—H. E. Sir Jung Bahadoor has had a very narrow escape. Returning from the temple of Maha-Lukshami, where he had been worshipping the goddess of wealth and fortune, last Sunday evening, he was thrown from his horse and taken up senseless. He is now slowly recovering.

—Messrs. Moody and Sankey began their work in Sheffield, New Year's Eve. The largest hall in the place was only able to accommodate a small portion of the vast crowds that flocked to hear them from day to day.

We give below the greater part of a private letter on Sunday Schools. It was not intended for publication, but it is so well fitted to be useful that we think it ought to have a place in our columns. The writer has lately taken charge of a church at an interior station. The letter is addressed to the Superintendent of a Sunday School in Bombay.

"I am very glad to think that what you are pleased to term my "stirring address" to your Sunday School had any effect. My sympathy for the S. S. work is intense and I have already taken you to my heart because of your love for, and interest in it. No department of church activity has such grand results, and it only needs to be presented properly to an earnest membership to secure their hearty and earnest co-operation. You ask me for a few practical suggestions. I must confess I am not wholly without ideas on S. S. matters, for I have studied its operations closely for some years and have some theories of my own concerning it, but whether they will be of use to you or not is another thing. However, such as I have and can just recall now, you are more than welcome to. They are chapters from my own experience in organizing and developing three schools from the very beginning.

1. Let there be preached two or three "stirring" sermons on the following or kindred subjects, viz: The possibilty and necessity of children's conversion (if they are old enough to sin, they are old enough to be converted); the advantages resulting to themselves and to the Church by their early conversion, and the great responsibility resting on parents in regard to the religious education and spiritual culture of their children given them by God.

2. Let the superintendent and pastor and leading active members talk over the matter as a question of *love and duty* to Jesus, until they are prepared to take up the work seriously, earnestly and enthusiastically: without enthusiasm the S. S. generally does not amount to much.

3. *Don't limit its operations to the juveniles.* Enlist the sympathies and attendance of the adults in behalf of Bible study, and I have found it pay to change the name to "*Bible School,*" so that these latter might not consider themselves debarred from attendance as scholars. People imagine the S. S. exclusively belongs to children.

4. Talk and pray about the Sunday School at every meeting. Give notices of its sessions and invitations to them. Infuse the teachers with ideas of the grandeur and nobility of their work. Impress on them the necessity of both head and heart preparation.

5. Have a regular system for conducting the session (I enclose a programme which I have used sometimes). *Have a teachers' meeting once a month* to discuss the interests of the School, exchange views, and pray for the Spirit's aid and guidance. Let there be a uniform lesson taught in all the classes, and let the superintendent review it at the close. Don't let teachers "*preach*" too much. Rather let them "*educate,*" i. e. draw out. Better one answer from a scholar than ten minutes' talk from the teacher.

6. Make the exercises as interesting as possible. Have everything done regularly and quickly. Use a bell for guiding the standing up and sitting down of scholars. Have good singing; you will find a harmonium a wonderful help, provided you have some one to play it. Have a good black board and use it in the lesson review (I enclose a specimen of a lesson we had two weeks ago.) It is wonderful how efficient you can become in its use by practice and study. It will be invaluable in impressing truth on children's minds (they are most readily impressed through the eye). Now, dear brother, I have modestly penned these thoughts with a hope that among them you may find one which may be of practical benefit. I have tried, I think, every one of them here, and the results have been astonishing to my people and even to myself.

The 27th December last we commenced with 27 scholars, and I thought (as did all) that it was grand. Last Sunday we had 101, thirty of whom were new scholars who had joined that day. We have an infant class of about 26, and two Bible classes of some 18 each, adults and young men and women. I have my harmonium brought in, and we sing some new American hymns, some dozen of which I have had printed and a copy given to each one present. I use the black board freely, though a very poor hand at it, and even the old folks enjoy it. Best of all, the teachers are fully alive to their work, and, to a unit, aim at the conversion of their scholars. God is greatly blessing us in this particular department, and unconverted parents are becoming greatly interested for their souls as well as for those of their children.

Mr. Gladstone affirms

"That no one can now become a convert of Rome without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another."

The following is a translation of the last paragraph in the third chapter of the Vatican Decrees:

"If, then, any shall say that the Roman Pontiff has the office merely of inspection or direction, and not full and supreme power of jurisdiction over the universal Church, *not only in things which belong to faith and morals, but also in those which relate to the discipline and government of the Church spread throughout the world;* or assert that he possesses merely the principal part, and not all the fulness, of this supreme power; or that this power is not ordinary and immediate, both over each and all the churches, and over each and all the pastors and the faithful,—let him be anathema."

There has been a general meeting of the missionaries and converts of the Irish Mission in Guzerat, at Borsad. We have received a letter from the Rev. G. K. Gilder of the Methodist Mission, Baroda, giving an account of this gathering, at which he had the privilege of being present. We subjoin this letter, as we think our readers will be pleased to see it:

I have just returned from Borsad, filled with every encouragement to go on sowing the Gospel seed in these parts, after what my eyes have seen, and my ears have heard, in that place.

Native Christians from twenty or more various villages were gathered together, and every meeting held might very appropriately have been called a monster meeting; the attendance averaging from, I should say, four to five hundred. It was indeed a heart-cheering spectacle to see so many "young men and maidens, old men and children," sitting before us, "clothed and in their right mind," all professing to be followers of the lowly and despised Nazarene. And then, as we heard them speak, and witness to Christ's saving power and grace, we could not but help saying within ourselves, "Not unto us, O Lord, not unto us, but unto Thy name give glory, for thy mercy, and thy truth's sake."

Some of those that spoke were veterans in the Master's service, and it refreshed us greatly to hear them testify to Christ Jesus being the "same yesterday, to-day and for ever."

There were present, besides myself and Rev. Taylor, the Rev. Messrs. Montgomery, Dhunjeebhoy, Hewitt, Gillespie, and Shillidy.

The order of the services held were—

Saturday, 8. P. M. Examination of candidates for the Lord's Supper.

Sunday, 8 A. M. Morning service, sermon by Rev. Mr. Dhunjeebhoy from Rev. xxii. 17.

——— 1 P. M. A Conversation Meeting; addresses by Messrs. Taylor, Montgomery, and Gillespie.

——— 7 P. M. Evening service; Lord's Supper, about 140 communed. Collection.

Monday. 8 A. M. Morning service, address by Rev. Dhunjeebhoy.

——— 2 P. M. Conversation Meeting.

These services were seasons of much blessing to all, I am sure, if I may judge from external appearances.

This work ought to be remembered by God's people in their prayers, and with it the work in Guzerat in general. These are, after all, but the droppings of the copious showers yet to come. May the Lord send them speedily, that

"Soon the reaping time may come
And angels shout the harvest home."

A feiend writes:

"Dr. Douglas says that the clergy may make mistakes in giving absolution; they may absolve where God does not, and may not absolve where God does; nevertheless they are still to absolve from sin. But this admission surely destroys the whole thing. A priest absolves and yet has to admit that God may not have absolved. Even should this actually take place only once in a hundred cases, what comfort can absolution bring to any one? He has no security that he is not the unabsolved one. The Bishop of Bombay surely trips here."

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SATURDAY, FEBRUARY 6, 1875.

DOES PRAYER AVAIL?

Some people are speculating whether God answers prayer or not. They are twenty, thirty, forty or more years old, and yet this momentous question has never been settled, perhaps has scarcely been agitated. If God really hears and answers prayer, what stupendous possibilities are brought to every man by this one fact! The world becomes a new world. Every thing takes on a new character. I am no more an isolated being, or solitary individ-

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nal, contesting with a multitude of other individuals for the good things that may be found upon life's pathway; but One is with me who has all power in heaven and in earth. The discovery of this truth puts a bow in the sky. Well indeed, may he cry 'Eureka" who has made this discovery!

What hinders men from making it? Why should a man be thirty or forty years in the world, and still be ignorant of this greatest of all facts? Well, in one sense, it is not a truth. While men are unwilling to forsake their sins and their self-trust, God is not an answerer of prayer; there is, to them, no throne of grace. Here is one who has been and is engaged in brigandage; he belongs to a corps of bandits; should he forward to the sovereign a petition asking some favour for his son, he could not reasonably be surprised if his petition remained unheeded. Let him first submit, avail himself of the offer of mercy, and lay down his weapons at the feet of the sovereign, he may then entertain the question, if petitions are heard. Blessed be God, he is the hearer of the prayers of those who are willing to surrender every thing into his hand and receive the grace offered through the atoning Saviour.

How great a responsibility comes with this privilege. If really I have the ear of the King of kings, then like Esther in the court of Persia I am in a position to save lives not a few. According to my faith! How great then my responsibility to believe. Let me understand thoroughly the conditions of successful prayer, and come to God, strong in faith, pleading for those who know not the blessed truth that God hears prayer. "He who converteth the sinner from the error of his way," says James, "shall save a soul from death, and cover a multitude of sins," v. 20. A glance at the context shows that the apostle is speaking of the power of prayer. See also 1 John, v. 16. Seeing the faith of those who brought the paralytic, Jesus said unto him, "Son, thy sins be forgiven thee." Christians are called kings and priests unto God. Not unto men, not in the reckoning of men. But when by their prayers they move the hand that moves the world, they exercise a power that kings have not; when, by their intercessions, they obtain salvation for their fellow-men, they are priests in the truest and best sense of the word. How can a Christian let a day go by without exercising this privilege of intercession in behalf of some fellow-creature hastening to the judgment-seat? To pour out a formal or half-hearted prayer is not to exercise the privilege; to pray ever so earnestly without expecting the blessing, is not to exercise it; and not to be hearkening into God in something commanded us will bar our prayer. But he that is entitled to rejoice in the salvation of the Lord, has the privilege of successfully pleading for others. Oh! what a day it will be, when Christians generally awake to the consciousness of this incomparable privilege. Harlan Page was a humble tradesman, yet he found much time for prayer on behalf of others; he kept a list of those for whom he prayed and laboured; and before his death he rejoiced in one hundred who had been thus brought to Christ. He was just in the circumstances in which men ordinarily plead that they are without power to influence. He discovered, in the promises of God, power unlimited to influence men for good, available for him. By fervent, effectual prayer, prayer that had not merely voice but hands, he prevailed gloriously. In 1 John v. 16, we read: "He shall ask, and he shall give him life for them that sin not unto death." Whatever is meant by 'them that sin not unto death,' it is evident that they are without life. The promise is that God will give *to the petitioner* life for those for whom he prays; and by virtue of the confidence described in verses 14, 15, he will lay hold upon this answer to his prayer, this life, and hasten with it to the subject of his prayer. It is not a material thing, a thing that the hands can handle; it is the favour of God in Christ; they will receive it upon his testimony. What we want then is that power in intercessory prayer which will gain for us the assurance that our prayer is heard, and will enable us to speak to the needy one in persuasive and irresistible earnestness.

AN INTERESTING GAMBLER.

In our Epitome will be found an extract beginning, 'One of the best of women, yet most inveterate of gamblers, has gone to her long rest.' This is rather startling. Men are daily arrested and punished by the magistrate, for gambling, and hardly anything is more generally acknowledged than that habitual gambling is demoralizing in a degree that scarcely anything else can parallel. Yet we are asked to believe that one of the most inveterate of gamblers, who passed her days in the gambling-hells of Homburg, Baden, Wisbaden, Monaco and Nice, was one of the best of women, because she dispensed charity with a lavish hand. This lady was scarcely married before she separated from her husband. Vast wealth, rank, great beauty, a bewitching address, were hers. These extraordinary advantages would have enabled her to exercise an almost boundless influence for good, had they been consecrated to God, and had she really at heart the welfare of her fellow-men. To whom much is given of him shall much be required; *noblesse oblige*; responsibility is as opportunity. Can anything be sadder than to see a person thus endowed yield herself to this miserable passion? We are told that in one of the Baden saloons, by some accident, both of her legs were broken. It would seem as though Providence were so unwilling to see her cast herself away, that even this terrible rebuke was administered. But instead of laying it to heart, she continued, though a cripple, to pursue this wretched career, and at length converted her own house into a gambling saloon. She gambled right up to the portals of the tomb, we are told, yet we are to regard her as 'one of the best of women.' 'The best people in Paris, appreciating her good qualities, attended her funeral.' For she dispensed charity with a lavish hand. But did she ever have to deny herself to do this? In spite of her continual and heavy losses, she left several millions of francs behind her. So far as our own observation goes, it is difficult to lavish money in charity, without doing more harm than good. To bestow one's money so that it shall really be helpful, requires judgment and assiduous painstaking, and a sincere love at heart; and the society of habitual and professional gamesters is certainly not favourable to the development of these things.

It is a favourite idea with many that great sins to which a man is tempted, may be condoned by abstinence from others to which he is not tempted. And it is thought to be an exhibition of charity to commend the easy virtues of such a person and make light of the sin. The remarks which we have extracted may have been made without much thought, but they illustrate a way of looking at men that is much indulged in. The effect is bad. Vice is never so harmful as when it is associated with something that people may commend. Seen by itself it would be simply odious, repulsive; but in this association it has free course and its influence reaches multitudes. Most parents would be as much grieved to hear that a son or daughter had conceived a passion for gambling as if they were to hear of their having taken to the use of opium, or becoming enslaved to drink. Yet let it come to be thought that an absorbing passion for gambling is not inconsistent with great excellence of character, the difficulty of guiding the young past this rock will be greatly increased.

In this connection the following extract from a letter in the *Christian* of Dec. 31st will be read with interest:

"This summer I have spent a few days at Homburg, near Frankfort, a notable gambling place, where hundreds every year, after having lost their last penny, ruined, and in despair, commit suicide on the spot. The Cursaal of Homburg was celebrated for its magnificence. All the year round, from mid-day to midnight, the gambling never ceased—no other conversation but about rouge and black, roulette, and zero—no other sound but of the croupier rattling lost gold and silver. God, religion, politics, arts, science, were totally forgotten. As where the carcase is the unclean birds gather to feed, so the old tempter serpent, the devil, was gathering there from all quarters of the earth—the princes of the royal blood, nobles, and rich men, grand dames and *chevaliers d'industrie*, and the refuse of all decent society; and all were bowing down before the god of this world, paying tribute-money to this potentate.

"But now what a wonderful change! Since the abolishing of the gambling-tables, the visitors, high low, belong to the best society; but most wonderful of all, the Name which is above every name, even our blessed Lord Jesus Christ, has been proclaimed in the gorgeous halls of this infamous establishment, as the glorious Saviour of every one that believeth."

WOMEN IN RELIGIOUS ASSEMBLIES.

Two Lectures by the Rev. Dr. Armitage, a distinguished Baptist minister of New York, on "Women in Religious Assemblies," have been reprinted in this country in pamphlet form. The subject is a very important one, and the large amount of divine blessing that has rested upon the labours of such women as the late Mrs. Dening, has led many to doubt whether the apostle Paul has been rightly understood in his apparently strong prohibitions. Dr. Armitage argues the point very ably. We take exception, however, to one of the arguments used by him. He is disposed to take the word *lalein* 1 Cor. xiv. 34, 35, in the sense of *prattle*. But in the immediate context it is used for the speech of prophets and of those who spoke with tongues: "If any man speak in an unknown tongue," 27; "Let the prophets speak two or three" 29. And in v. 3, "He that prophesieth speaketh unto men to edification and exhortation and comfort." The word occurs 20 or 30 times in this chapter, and no one denies that it is correctly rendered 'speak,' until we come to the passage regarding the speaking of women. To give it a different signification there, seems to us unauthorized.

The present is the dispensation of the Spirit. The great prophecy regarding the privileges and characteristics of this dispensation is that of Joel, quoted by Peter on the day of Pentecost in explanation of what was then witnessed. God himself speaks in this prophecy, saying: "In the last days I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy; and on my servants and on my handmaidens I will pour out, in those days, of my Spirit, and they shall prophesy." This prophecy has been sometimes called the charter of our dispensation. The promise, says Peter, is unto you and your children and to all that are far off, even as many as the Lord our God shall call. Yet if anything is explicitly shown in the prophecy regarding this dispensation, it is that the prophetic unction is to rest upon both men and women. Sons and daughters are mentioned in equal terms; servants and handmaidens have an equal share in what is promised. They are not merely to be spiritually enlightened, they are to take part in the work of enlightening others. And we know it was so in the Apostolic church. The four daughters of Philip the evangelist, with whom Paul stopped on his last journey to Jerusalem, prophesied. In the church at Corinth, the women prophesied; Paul says they should be veiled when they did it, and always in the church, on account of the state of society and the prejudices of the people. Paul would never have dreamed of silencing one on whom the prophetic unction rested. The church of Corinth had been organized by him and had learnt its privileges from him. Some disorders had crept in; it was not uncommon for several to speak at once; the Apostle gives them counsel for the right ordering of their meetings. In the 11th chapter (3, 4) he refers to the spirit of prophecy as resting both upon the men and women; and we may infer that in the 14th chapter down to v. 33, in all he says of the prophetic gift he has regard to men and women. How then are we to understand verses 34, 35? They are easily explained on the supposition that the women were in the habit of asking explanations of their husbands, while the public services were proceeding:

"Let your women keep silence in the churches; for it is not permitted them to speak, but to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church."

What were they there for, but to learn, and to worship God? Prophecy is thus explained by the Apostle: "He that prophesieth speaketh unto men to edification and exhortation and comfort." They were then learning when some one was preaching. But sometimes they did not understand the allusions, and were accustomed to ask the meaning of their husbands there and then. This the Apostle forbids, as it greatly tended to increase the disorder. The Apostle refers to the law as requiring that which he required. His reference is probably to Gen. iii., where Eve is placed under the rule of Adam. His reference to the law seems to show that he is not speaking of that which is peculiar to this dispensation, the gift of prophetic utterance to the sons and daughters, servants and handmaidens. We are not aware that there is any denial of subjection, or assumption of authority, when a women like Mrs. Dening exhorts sinners to give their hearts to Jesus.

Writing to Timothy (1. ii. 11, 12) Paul says: "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." There is nothing here said about religious assemblies, yet we must understand something of the kind. The thing that Paul is guarding against was the usurpation of authority by the woman. He would not have them undertake any duties connected with the government of the church. Women are to learn but not to teach. That private teaching is not forbidden, is evident from the Acts (xviii. 26). The teaching must then refer to such as is given in church meetings. In 1 Cor. xii. 28 we read, God hath set in the church, first, apostles; secondarily, prophets; thirdly, teachers. It is evident that Paul condemns all such participation in religious meetings as would imply, on the part of the women, an assumption of authority, or would be likely to lead to it. But we cannot suppose that he would think of condemning any thing that is contemplated in the promised gift of the Spirit of prophecy to sons and daughters, servants and handmaidens.

Women have sometimes an extraordinary power of gaining the attention and confidence of men, who would be deaf as the adder to any Gospel charming from the lips of their own sex. We have placed among our selections a most interesting account of the influence obtained by a young lady over 500 of the roughest and wildest men, and of the blessing of God that went with her efforts.

GLEANINGS IN "EPHESIANS."

That he might gather together in one all things in Christ. i. 10.

That he might unite all, in the heavens and in earth, under one common headship, that of Christ: this would express the original. By head ship in Paul's writings is meant not merely rule, authority, supremacy, but also the source of life and blessing. All depend on Christ. By heavens are possibly meant heavens that stand in special relations to the earth, whose angels minister to those who shall be heirs of salvation, and in which these heirs of salvation are gathered. But we know that Jesus is Lord of all.

Predestinated according to the purpose of him who worketh all things after the counsel of his own will. 11.

The word for 'worketh' *(energountos)* is generally used to signify a divine work in the heart of man. See Phil. ii. "It is God that worketh in you to will and to do of his good pleasure." The believer who is working out his salvation with prayer, watchfulness, faith, self-denial, obedience, yielding himself to the Spirit of God, knows that God is accomplishing in him the good pleasure of his will and that from the beginning the purpose of God was thus to manifest his grace. The Apostle, in addressing these churches gathered from the Gentiles, was ever careful to guard against the idea (so diligently asserted by some) that the preaching of the Gospel to the Gentiles was an afterthought, a makeshift, a salve for the disappointment caused by its rejection among the Jews. The doctrine of predestination is urged in Scripture to show that salvation is of God. It is a free gift, and no man lays hold upon it till it is brought to his heart by the Holy Spirit. That no flesh should glory in his presence.

That we should be to the praise of his glory, who first trusted in Christ. 12.

In the use of the first person plural the Apostle generally identifies himself with those to whom he writes. He would seem in verses 12, 13, to be making a distinction between the first believers (Jews,) and those of Ephesus. If we were before you in believing, it is no merit of ours, and we have no occasion to glory because of it. There is a tendency on the part of those who belong to lands where the Gospel has long prevailed, to regard themselves as more honourable than those who have been newly gathered from heathenism; a thing frequently exemplified in this country. 'What hast thou that thou hast not received?'

Ye were sealed with holy Spirit of promise. 13.

Promised in Joel to all flesh. The presence of the Spirit in power, is the seal of God stamping the believer as God's. The implication here and everywhere is that the Holy Spirit is recognizable in the believer as divine, by himself and by others. The Spirit of God does works that are altogether above any power of man. But the manifestation of the Spirit will be according to our faith. If we look for a cloudy manifestation, one in which the divine element is dubious, we shall have that. But if we honour the Spirit by looking for a manifestation that will compel men to acknowledge a divine power, we may have that. The Spirit of God ought to be just as clearly and conspicuously manifest in a body of believers, as the divine character of Jesus was manifest in his ministry. They that visited a place where Jesus had been, found the blind rejoicing in their new-found sight, the deaf hearing, the lame leaping, the lepers cleansed, and even the dead raised to life; and the presence of the Spirit of God should be demonstrated by tokens equally convincing. Are you sealed, my brother? Have you that about you which corresponds to the signet of the King? Is it written upon your life that you are born of God?

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—In these days of Christian effort many Christians are doubtless asking, "What wouldst thou have me to do." The question is important, and with the hope of being useful I venture to trouble such of your readers who want a field to work in, with a few hints—hints that I have followed with refreshment to my own soul, and good to others.

Many of your readers are heads of families, and I presume have several servants. On certain evenings they might get these persons together and explain some incident in the life of Jesus, or one of his parables, and then make an earnest, personal application of the Gospel. The inability of idols to save might be shewn; the ability and readiness of the Christian's God to forgive sin, and the ready access men have to Him through Jesus Christ might be explained; thus leading the servants to embrace Jesus as their only Saviour.

It may encourage your readers to hear how I have got on in this work, which of course is not altogether a novel one, although I am certain not always used as a branch of the Master's Vineyard. Some few months ago I started the service—which I hold on Sunday evenings—in much weakness and nervousness. I am no linguist, but with a little effort I was able to get on. I began with the miracle of the loaves and fishes, and pointed my listeners to the Bread of Life. I was much cheered in my own soul at this beginning and soon had reason to rejoice in the results. Since then I have been helped to speak better and with sustained interest, my little congregation has grown to eight, three of whom have shewn indications of having been favorably impressed, and I am very hopeful.

Last evening I related the history of Nebuchadnezzar and the golden image. It was just such a story as would attract attention, and so enwrapt were my hearers in the narration that they knew that the fourth person in the fire was God (Khuda) before I could tell them so myself. I then shewed then that this same God, in the person of His Son, would be with them in all their trials and temptations, and that in the hour of persecution they could depend on his sustaining presence. Thus, I led them to the second coming of Jesus, when he would take his children home to the House with many mansions.

Christian Masters and Mistresses, you will never lose your reward if you commence this work in your households. Endeavour to realize your responsibilities. The expositions should not be long and tiring. With prayer before and after, the service

need not last three-fourths of an hour. Be simple and be determined to make your hearers understand. Menial servants are seldom educated enough to comprehend the language of the student. If you cannot get on with a subject simply drop it for another, or skip details; thus in the story of the golden image it is not necessary to give the equivalents for all the musical instruments, &c.

Are we working for Jesus? The time is short Let us sink self and exalt Jesus. Work while it is called to-day; on your deathbed or in eternity you will repent you did not work as hard as you might have. The harvest is already ripe and ready, plunge in your sickles and reap. H.

DEAR SIR,—Having read the articles in your recent issues on the Bishop of Bombay's Charge, now before the public. I would add, for the sake of the truth as it is in Jesus, a few texts from Holy Scripture and place them in juxtaposition with most important points of the Charge.

Dr. Douglas says,	God says,
"We are sent to give men life by giving them the Son."	"God so loved the world that *He gave* his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."
Dr. Douglas says, "They (the Sacraments) are the means by which the Divine Life is given and developed in us."	God says, "He that believeth on the Son hath everlasting life. John iii. 36. "I give unto them eternal life." John x. 28. "He that hath the Son hath life." John v. 12.
Dr. Douglas says, "We who inherit the teaching of the *Church* from the beginning as embodied in the Baptismal service, have no difficulty in taking the words of our Lord and His Apostle in their literal sense in believing that the new birth is a birth at once of water and the Spirit."	God says, "Forasmuch as ye know that ye were not redeemed with such corruptible things as silver and gold from your vain conversation received by *tradition* from your *Fathers*. Again, "Beware lest any man spoil you through philosophy and vain deceit after the *tradition of men*, after the *rudiments of the world* and not after Christ." Col. ii. 8.
Dr. Douglas says, "Assuredly we belong to an "order," and we are admitted to that order on the *basis* of the Apostolic Succession, which we thus profess to be essential to the *full validity* of a Christian Ministry."	God says, speaking to all believers! "Ye also as lively stones are built up a spiritual house, a *Holy Priesthood*, to offer up spiritual sacrifices acceptable to God by *Jesus Christ*." 1 Peter ii. 6. Again, But ye are a chosen generation, a *Royal Priesthood*, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light.

From the Holy Spirit's teaching in the Scripture quoted, Christ gives life and not *Sacraments*. The sinner gets life by believing in Jesus only: the bread and wine in remembrance of His Saviour's death nourishes a Divine life he has by believing, and lastly all believers are, blessed be God, not *Earthly Priests*, but belong to the order of a *Holy Priesthood* and a *Royal Priestwood*.

I subscribe myself,

One who is a soldier, and by God's infinite love and grace has been by Him led to realize that he has a *Great High Priest* that has passed into the heavens—Jesus the Son of God.

D.

Ahmednuggur, February 1875.

WHAT IS FAITH?—A poor, wild Irish boy, taught in a mission school in Ireland, was asked what was meant by saving faith. He replied, 'Grasping Christ with the heart.' Could there be a better answer?

Epitome of News.

SATURDAY, JANUARY 30.

—*Bombay Gazette;* Allahabad: "A draft of rules for giving effect to the law which is to open certain appointments to natives of distinguished merit and ability held by Covenanted Civilians, goes home to the Secretary of State by this mail."

—In October last, says the *Madras Mail*, during the Dusserah festival Subadar Major Dalliah, of the 17th Regt. M. N. I., constructed an idol car or *Ruthum*, which was so much admired, not only by the Officers of the regiment and numerous other gentlemen, but even by the Viceroy and the Commander-in-Chief in India, who accepted photographs of the car, that he was prevailed upon to make a substantial model of the original car, and deposit it as a curiosity in the Government Central Museum.

—The Brahmo Somajists of Calcutta have been holding their anniversary, with the usual processions, etc. The *Indian Mirror* thus describes the Sunday services: "The opponents of the Brahmo Somaj ought to have been present to observe the common impulse and re-united sympathy in which the hearts of Brahmos and Brahmicas can simultaneously melt when certain chords in their hearts are effectively touched by the man who in his own heart represents their aspirations and sorrows. The emotional excitement of the congregation, about 700 in number, was something unprecedented, and reminded us every moment of some great religious revival in the midst of which men and women can be moved to enter into any undertaking however great or difficult. It really seemed that this people enjoyed their festival. The minister, who was in very indifferent health, after his great effort in the Town Hall, entered into the spirit of the congregation, tried to explain them the condition of their souls, and his own relation with them in words the force and pathos of which few could resist. The afternoon was spent in hymns, readings and short prayers. The evening sermon was on the subject of the soul's intoxication in God. The proceedings closed by half-past nine in night, and the Brahmos and Brahmicas, many of whom were in the Mandir the whole day, left refreshed and invigorated by their devotional festival."

—A Mrs. Colclough has been lecturing at Melbourne on "Men's Wrongs." She dealt, first, with the political wrongs of the men, which she found to be indicated by perpetual fault-finding amongst themselves and the grumblings of the press. Government was at fault; the colony was inundated with unworkable acts, which were being amended again and again, from year to year, until they entirely lost their original form. Their land laws were bad, and so were those relating to employers and employed. These faults arose through legislation having been undertaken by one sex only, and whose knowledge could of necessity be only partial. She claimed for the matrons more practical knowledge of what was cleanly and sanatory than men could possess. Women had been allowed to become keepers of the household, and they should have some share in the housekeeping of the state. The house of state had no qualified housekeeper, and that was one of the wrongs from which men at present were suffering. In all matters of law relating to the social evil, female reformatories, the care of infants, employers and female servants, especially domestic servants, educated women should be allowed to have some voice. It had been conceded in domestic life that "it was not good for man to be alone," and the rule would hold good in legislation also. Men claimed exclusive powers in all things relating to money. They excluded women from Parliament, from the stock exchange, and the law courts, because their refined sensibilities might be shocked in contact with these places; but the real reason was that they could not endure the moral restraint imposed upon them by the presence of women. Their chief object was to keep the monopoly of money-making and every lucrative employment in their own hands. Thus far, they were demoralised, and to be demoralised was to be wronged.

—The following from a London letter in the *Times of India* is rather suggestive: "One of the best of women, yet most inveterate of gamblers, has gone to her long rest. Perhaps no woman, since dice were first moulded and *rouge et noir* invented, ever played so persistently and lost so heavily as the rich kind-hearted Countess Kisseleff. She was the widow of the Russian Ambassador of that name, but a Pole by birth, one of the famous Potocki family. Together with great beauty and bewitching andress she inherited vast wealth, which she made good and bad use of, dispensing charity with a lavish hand, while she gambled right up to the portals of the tomb. Though married to a Russian she was a true Pole at heart, and hardly had the marriage service been concluded before she and her husband separated to follow their own roads through life. Season after season saw her ringing the changes at Homburg, Baden, and Wisbaden, where her losses, for she never won, were a princely income to the tables. The suppression of these tables drove her, though a cripple, having broken both legs at the Salon de Conversation at Baden, to Nice and Monaco, until she became so impotent that she was compelled to turn her own *salon* into a gambling house—a very harmless one, for the poor woman paid all the losses—and so she died. All the Russian and Poles in Paris, and not a few of the best of the French people themselves, who had learnt to appreciate her good qualities, attended Madame Kisseleff's funeral. In spite of her continuous and heavy losses she left several millions of francs behind her."

—Sir Lewis Pelly, speaking in Durbar, "Speaking of Sirdars, their claims and debts, Sir Lewis Pelly urged moderation, and said some would certainly be bad debts, and they could not get blood out of flint. Already claims had been sent in to the Commission, in which he had found irregularities. A claim for twenty lakhs, contested between a certain firm and the Gaekwar, was really a debt asserted to be due to the Peishwa at Poona, and has been credited to the English Government, because they succeeded the Peishwa. He had also found that the Gaekwar had lent five lakhs, at three per cent, while at the same time he was borrowing at eight per cent., which at least seemed an illogical transaction"—*Times of India*

—From the Pope's Encyclical announcing the Jubilee: "Let, then, the Universal Church Militant of Christ receive our utterances, with which we intimate, announce, and promulgate the great universal Jubilee during the whole of the coming year 1875, for reason of which we, suspending and declaring suspended at our good-will and pleasure, and of this Apostolic See, the Indulgence above mentioned, conceded in form of Jubilee for the occasion of the Vatican Council, open in all its amplitude that celestial treasure which, formed by the merits, sufferings, and virtue of the Lord Christ and of His Virgin Mother and of all the Saints, was intrusted by the Author of human salvation to our dispensation."

MONDAY, FEBRUARY 1.

—*Bombay Gazette:* "Most of the preliminary arrangements for the trial of the Gaekwar are now completed. The Crown will be represented at Baroda by only two counsel, Mr. Scoble and Mr. Inverarity; while the Gaekwar will be defended by Sergeant Ballantine, Mr. Woodroffe of the Calcutta Bar, and Mr. Branson of the Bombay Bar."

—It is announced that Damodhur Punt has made a full and very important confession.

—*Gazette:* "The departure of Sir Jung Bahadoor from Bombay this morning has unexpectedly been prevented by a serious accident which occurred to him last evening. A little after 6 P. M. His Excellency left Tank Villa on horseback, accompanied by two of his sons, to visit the Lakshmi temple. Having performed certain religious ceremonies there, the party were on their way home, when the horse which Sir Jung rode, a fresh Arab hired for His Excellency's use, shied and threw him heavily against a kerb-stone not far from Gowalla Tank. Sir Jung fell on his chest and was taken up insensible, in which state of unconsciousness he remained for some hours."

—*Lucknow Witness;* Calcutta: "Many good people in Calcutta think that Mr. Somerville made a serious mistake while among us, in taking such pains to appear undenominational. Both in public and private he expressed his anxious desire to hold his services in some public hall, lest he might *seem* to favour a particular denomination, and he always spoke of the denominational feeling as a serious obstacle in his way. No one can doubt that he was honest in believing that there was an obstacle of this kind in the city, but nearly all those who know the city best believe he was wholly mistaken. We held grand union meetings last June in three of the city churches, when all parties seemed to forget denominational names, and we were quite prepared to do the same again when Mr. Somerville arrived."

—The good work of the ladies in Bow Bazaar goes quietly forward. But few ladies take part in it, not so much because the labourers are few, as because it is thought best not to have a large company present. I learn, however, that out of numerous volunteers who have offered, a new company has been organized for work in another street. Very little opposition has been manifested by the saloon keepers, but one of them has posted on his door,—"No singing allowed on Sunday." This notice, however, did not prevent the ladies from entering his place last Sunday, and singing and praying as usual. God blesses this work in a most wonderful way. Every Sabbath one or more sailors are awakened and brought to Christ. No pulpit in the city receives such manifest tokens of God's approval as are vouchsafed to these Christian ladies. Should we not learn a lesson just here? Is not God pointing out an element of power in the Church heretofore overlooked?"

—The Hon'ble Miss Baring, a Calcutta paper says, visited the Presidency General Hospital on the 27th instant, going through the various wards, talking questioning, and sympathising, with the sickas well as the convalescent, the sympathy assuminga substantial form in the shape of tobacco and pipes.

—*Times of India*, Poona, 31st: "Upwards of a thousand persons in grand solemn procession passed this evening through the main streets towards Parbuttee, and hearty prayers were offered for Mulharrao and his gadee."

Tuesday, February 2.

—The *Bombay Gazette* thus speaks of two of the poets of the day: "Mr. Morris, with his charming talent for the revival of obsolete words and idioms, and his curious simplicity of diction, which is in reality the supreme effect of a wilful artificiality, leads his readers into a grey, dim land, very much like the Greek Hades,—a place where there is no sun; no conscious, joyous life; where even fortunate love is sad, where hope is unknown to the heart, where there is nothing in the distance but death, whose blank and pagan hopelessness closes every prospect. His phrasings of old stories are exquisite in certain senses, but, themselves the echoes of echoes—of set purpose holding aloof from the vast vulgarity of real life—it cannot be expected that the general world should be moved by them. Another truly great genius in this school of a twice-cooked Renaissance,—Mr. D. G. Rossetti,—is unhappily a painter who ought to have written his pictures and painted his poems. A consummate artist in words, he bestows all his great resources on themes with which the world at large can have but imperfect sympathy, and an indescribable something wanting in the most finished and passionate of his works leads one to ask whether the first great requisite of true art, a groundwork of consistent, self-coherent, confident belief, is not wanting in the careful structure. The alumni of the school of the higher culture find pleasure in these works, as they find pleasure in antique gems and other things that are rich, and rare, and remote, while the more noisy of those who have picked up the cant words of the school—and "the higher culture" has a good many cant words—cry very loudly that here are the greatest poets of the age. We very seriously doubt the truth of the cry, and, further, we cannot avoid the conclusion that there is nobody left to take the place of the giants we have lost."

—*Times of India*; Madras: Mr. Lodwick, Accountant General, has sustained a serious injury while riding with the hounds.

—In the district of Durbhunga the number of houses has been ascertained to be greater by 32,573, and the population more numerous by fifteen per cent., than had been returned at the last census.

—The Rev. Luke Rivington has been lecturing in St. Paul's Church, Poona. The correspondent of the *Indian Statesman* speaks highly of his oratory: "His sermons in themselves are excellent, but at times a taint of Sacerdotalism pervades them, yet in a manner so cautiously intermixed, that unless minutely studied and analyzed, the real drift is not perceptible. In fact they are of such an order, as to lead the congregation by a series of easy and progressive steps, to participate in the views of the speaker. The leading features of the society of which the Rev. Luke Rivington is a member, is extreme Ritual or Sacerdotalism, both of which principles are not grateful to the Protestant mind; not that much opportunity has been permitted for exhibiting the farcical rites and ceremonies of Ritual at St. Paul's Church in Poona, yet, as I have observed above, the lectures had a tendency to prepare the public mind for them, and donbtless when the majority was won over by plausible sophistry, the evil would have been consummated."

Wednesday, February 3.

—*Bombay Gazette*: "Mr. Woodruffe, a member of the Calcutta Bar, who has been engaged for the defence of the Gaekwar, is to get a retainer of Rs. 20,000, and a fee of Rs. 1,000 per day during the enquiry."

—"One of the most interesting exhibitions that has been witnessed in Bombay for many a long day is now open to the public at the Framjee Cowasjee Institute. It is that of glass-blowing, and, as explained and illustrated by Mr. Woodroffe, it cannot fail of delighting both old and young. The chief objects of interest are two steam-engines, the one is a vertical low-pressure beam engine and the other a horizontal high pressure engine. The peculiarity of these being that they are constructed *entirely* of glass, which has been blown, as exhibited by Mr. Woodroffe, not any one portion having been moulded or made by machinery. The pistons, valves and condensers being transparent the action of the engines and the mode of admitting and exhausting the steam is shown to perfection. Mr. Woodroffe constructs a variety of articles of use and ornament, explaining, as he goes on, the properties of glass and the variety of forms into which it can be converted by the simple processes of blowing and manipulation, also the processes of colouring. He also delivers a short and comprehensive lecture on steam as a motive power, and points his illustrations by means of the models. Mrs. Woodroffe is at the same time engaged in the manufacture of a variety of pretty ornamental articles in glass consisting of baskets of fruits, birds, ships and many other things. These several articles are distributed as prizes at the close of the entertainment."

—Same; Baroda, 2nd: The Government of India has, at the Gaekwar's request, postponed the assembling of the Commission until the 23rd February.

Damodhur Punt's confession is most explicit. It corroborates former evidence, and directly inculpates the Gaekwar.

—*Times of India*; Dhoolia: "On the 25th of January, Mr. Leach, C. S., wounded a tiger and afterwards killed him. Mr. Leach was accidentally shot in the leg by a sepoy—mortification set in, and he died at Chalisgaum on the 31st January."

—An English Bishop in the *Times*: "Mr. Auberon Herbert has written to contradict the statement that our Father in Heaven will give good things to them that ask Him, All I shall say on that subject is, that Mr. Herbert's contradiction has not shaken my belief in my Master's word. I desire, however, to notice, if you will allow me to do so, a question which seems to be the only novel part of the letter. "Do men," asks the writer, "in their relations with each other, if possessed of any independent feeling, consent to live by petition?" I answer Yes, from the cradle to the grave. The wail which brings the mother to her baby's side in its peril or pain is the petition, fulfilling itself by no physician compulsion or material law, through which the life of the child is saved. If Mr. Herbert had ever lain upon a bed of sickness, uncertain of relief, and had waited until the cup of water which his hand was too weak to reach was raised to his lips at his feverish cry, he would have known that the strongest man must live by petition to his fellow, and if the petition be unheard or unanswered, must die. Nursed in the lap of luxury, Mr. Herbert may never have understood that, in truth, our lives are lives of interdependence, not independence, in which petition and grant, prayer and gift, keep the great ocean from stagnation by their ceaseless ebb and flow. He will reply perhaps that this is only seeming—that the mother's love to her child, the compassion of the Sister of Mercy to her dying charge, are but instances of "the same atoms under the same circumstances observing the same behaviour." I do not ask what atoms they are of which the drunken mother, or the negligent hireling, consists, or why such atomic ministers become in fact the ministers of death to those who depend on them. Mr Herbert must explain his "absolute" faith in atoms before I can deal with such questions. To me it seems as if compassion and love, honour and duty, manliness and generosity—Mr. Herbert assumes the existence of such qualities—are but idle names as applied to the behaviour of atoms, for whose very existence I have no other guarantee than the speculations and theories of a philosophy disinterred from its pagan grave. To the Christian, however, the lifelong experience of the effect of petitioning in moving the will of the wayward fellow-creatures on whom he does, and must, depend is a help to the faith he exercises when he prayers to a Father, whose love is never weary, and whose wisdom never is at fault."

Thursday, February 4.

—Dr. Vandyke Carter has written a report on leprosy in Norway. The number of lepers there, all on the west coast, in 1867, was 2563.

—Dhaku Govind, accused of poisoning a boy in Camatipoora, was acquitted in the High Court yesterday.

—*Times of India*; Baroda, 3rd: "It is officially announced that the Commission will be composed of Sir Richard Couch, President; Sir Richard Meade, Mr. P. S. Melvill, and Sir Dinker Rao."

It is stated in the same that the Maharajah of Jeypore is appointed a member of the Commission.

Madras, 3rd: Mr. Magrey, a passenger by the *Mirzapore* from Calcutta, has been arrested in consequence of a telegram to the effect that he had eloped with Mrs. Harris.

—The custom, common enough in Africa, prevails also among the natives of Borneo of burying the wives and attendants of a chief in the grave along with his body, but the immolation is not always willingly submitted to. A Java paper publishes a letter from Bandjermassin in Dutch Borneo, in which it is stated that a fugitive rebel chief, who is now very old, has given orders that, on his decease, his two youngest wives shall be killed in order to accompany him to the next world. "The two women," says the writer, "became aware of the fate awaiting them, and fled to our fort on the Teweh, where they put themselves under the protection of the commandant. The chief was furious on hearing this, and formed the plan of getting back the fugitive women, for which purpose he assembled around him the members of his family, his friends, and followers. He intended to make an attack on the said fort on the 21st November, but at the time the letter was forwarded nothing of the kind had happened. The Government steamer *Bárito*, despatched with a reinforcement of 25 soldiers, besides a howitzer with artillerymen, had arrived at the fort."

—*Deccan Herald*; There was a great procession on Sunday evening last, when upwards of a thousand natives marched from the Poona City to Parbuttee Hill in order to sing *shlokes* and offer prayers for Mulharrao Gaekwar. There is a famous temple on the hill to the goddess Parbuttee, which is esteemed very sacred to the Hindoos.

—*Bombay Gazette*; Bhopal: "Her Highness the Princess Sultan Doald, only daughter of Her Highness the Begum of Bhopal, was married this day, February 1st, at 4 o'clock P. M., to the Nawab Ahmed Ally Khan, an Affghan noble. The bridegroom took a solemn oath during the ceremony that, in case he put away his wife, he would pay two crores of rupees. The amount of the dowry is reported to be four crores."

—Government have addressed the Consul of the United States, in view to an enquiry being made into the case of the *Sagamore*.

—The Mohurrum commences on the 8th, Monday, and continues till the 17th. Taboots are allowed in Bombay.

—As an offset to Consul King's testimony regarding opium-smoking in our last, we take the following from the letter of a missionary, in the *Christian*, January 31st: "I have not seen much of opium-smoking yet, but from what I have seen, I am quite convinced that the devil never had a more potent instrument for the destruction of the bodies and souls of these poor people. Lord Jocelyn, in his "Campaign in China," has painted an able picture of the poor opium-smoker. He says, 'A few days of this fearful luxury, when taken to excess, will give a pallid and haggard look to the face; and a few months, or even weeks, will change a strong and healthy man into little better than an idiot skeleton. The pain they suffer when deprived of the drug after long habit no language can explain. In the houses devoted to their ruin, these infatuated people may be seen in all the different stages, some entering, half distracted, to feed the craving appetite they have been obliged to subdue during the day; others laughing and talking wildly over the effects of the different occupants, who lie languid, with an idoit smile upon their countenances, too much under the influence of the drug to care for passing events, and fast merging into the wished-for consummation.

The last scene in this tragic play is generally a room in the rear of the building—a species of dead-house, where lie stretched those who have passed into the state of bliss the opium-smoker madly seeks—an emblem of the long sleep to which he is blindly hurrying.'

"A few weeks ago, Mr. Meadows and I had occasion to visit a city, about three days' journey south. Most of the journey was by a rapid mountain river, the navigation of which required both strength and skill. Unfortunately both our boatmen were opium-smokers, and most wretched specimens of humanity they were. However, they were moderate smokers, and while the effects of the drug lasted, they worked very hard, but of course when these effects passed away, they were greatly prostrated, and nothing could restore them but more opium. On our return journey, we were still more unfortunate, for the chief boatman had smoked opium until it had lost all its exhilirating effects upon him. All his faculties seemed to be blunted; he was morose, sullen, and stupid as he could possibly be; his very life seemed to be a burden; and he would have been quite indifferent if the boat had been smashed, as it was nearly being several times."

—Overland Mail, January 15: The French Minister of Finance has just issued a complete summary, so that the world may see at a glance how much it cost France in coin—to say nothing of loss of lives, property, and prestige—in setting out for Berlin to please the war party. Here are the figures—*395,440,000l.* How many deficits will Finance Ministers of France have to mourn before this debt is cleared?

A screw steamer, the *Cortes*, of London, was lost in the Bay of Biscay on Dec. 16; twenty-five persons of the twenty-nine on board perished.

Earl Russell has published an autobiographical book entitled "Recollections and Suggestions."

Friday, February 5.

—*Bombay Gazette;* London: "The pamphlet of Dr. Newman, in reply to Mr. Gladstone's expostulation, has, on the whole, been received with satisfaction by the Protestant world: whether it will prove so acceptable to certain sections of the author's co-religionists is more than doubtful. Dr. Newman emphatically condemns the conduct of some Catholic leaders, who have been guilty of "wild words and over-bearing deeds," who "have stated truths in the most paradoxical form" and "have stretched principles till they were close on snapping": and he attributes to such conduct the alienation of "so religious a mind" as that of Mr. Gladstone. With equal out-spokenness, Dr. Newman criticises the conduct of the Œcumenical Council where "certain things occurred which it is not pleasant to dwell upon." While making these admissions, the author, however, stands firmly by his church. The validity of the Vatican Council, he thinks, is beyond question; and as to its decrees he, for his own part, ever since he was a Catholic, has "held the Pope's infallibility as a matter of theological opinion." He admits the abstract possibility of a conflict between allegiance to the country and allegiance to the Catholic religion: but such a case is so wildly improbable, not to say practically impossible, that it ought to be left for discussion to books of casuistry. But Dr. Newman denies that the Pope and the individual conscience can come into collision; and if they did he would toast "conscience first and the Pope after." This brief sketch of the pamphlet will suffice to show that, in expression at least, Dr. Newman is far more moderate than other Catholic writers; and this moderation will probably as much injure him with them as it will serve him with the general mass of his readers."

—The steamer *Venetia*, with the next Mails, left Aden Wednesday evening at 10 o'clock.

—Sir H. Barkly, Governor of the Cape Colony, lately said that the Home Government still desires the incorporation of Griqualand West with the Cape, as "a precursor of a federal union of all the South African States." Sir Henry added "that he could see that the formation of one vast South African dominion, from Cape Point to the Zambesi river, was possible."

—It is asserted that Prince Bismarck has caused it to be intimated to the Spanish Government that Germany will defer her recognition of the new King of Spain until the Government acting provisionally in his name has repealed the decree suspending the publication of two Protestant journals recently prohibited by the authorities, and has also permitted the re-opening of a Protestant chapel at Cadiz.

—A correspondence has been going on in the *Times* between Canon Liddon and Monsignor Capel respecting an assertion made by the latter in his reply to Mr. Gladstone's phamphlet, that the Ritualists were, unintentionally, but not the less assuredly, teaching Roman Catholic doctrines and practices. Those specially quoted were the Real Presence, Reverence for Saints, Confession, and the Incarnation. Canon Liddon replied, stating what are the views of High Churchmen upon the doctrines named. Monsignor Capel rejoined with a number of quotations from Church books to show that in these manuals were litanies of the saints and angels, prayers for the protection of the angels and for the intercession of the saints; exhortations to confession, and references to absolution given or deferred by the priest; and language used respecting the incarnation "familiar to Catholics, but in all probability strange to members of the Established Church."

—*Bombay Gazette*: "It is stated that, on the completion of the line now being laid through Bhendy Bazar, a diversion will be made from the lane lying to the south of the Byculla Schools, through Bellasis Road, on to Mahaluxmee,.

—Deaths last week, 453.

—The Rev. Chas. Gilder, in the *Bombay Gazette*: "I have declined the incumbency of St. Peter's Mazagon, and shall, therefore, continue in the appointment which I have held since 1867. The Rev. R. L. Page and I are *not* associated in any joint charge at Mazagon. Let me, moreover, disclaim a title which I am unused to, and which the Church of England does not recoguize, namely, that of Father Gilder."

—"An Opium Inspector" complains in the *By. Statesman*: "Whenever I have any occasion to go to an opium godown to inspect opium, I am so much bothered by the beggars that swarm in the street begging for opium, that I can hardly see what I am about."

If the opium has not made them beggars it will keep them so.

—The *Madras Standard* says:—"The Rev. Sholto Douglas has, during the week, engrossed some amount of attention and has been the subject of criticisms, favourable and unfavourable, in the columns of the press. Our evening contemporary (*Mail*) with his vigorous and trenchant pen, sneers at the revivalist preacher, denies to him the possession of the gift of eloquence, and asserts that his addresses are utterly unsuited to the tastes of people of some culture. On the other hand, the *Athenæum and Daily News* places Mr. Douglas amongst a high rank of preachers. Critics and doctors differ. If vigorous and earnest speech and a power of winning and arresting attention are among the factors that go to make a good preacher, then we would say that the Rev. Mr. Douglas is immensely superior to a 'third-rate dissenting minister' to whom the *Mail* compares him. Crowded audiences listen to him with almost rapt attention and, judging from the high position of many of those who are his constant hearers, it cannot be said that his addresses are utterly unsuited to the tastes of people of some culture."

A question of rather more importance is, Does the Lord use him?

Miscellany.

—*Christian Union*:

"Formerly, crimes of the blackest dye attracted attention only in the localities where they were perpetrated; now they are proclaimed from one end of the land to the other, and even to the ends of the earth. Nothing abnormal escapes the vigilance of the press. The magnetic telegraph searches every nook and corner of the world every day, dragging into light, not only every crime that is committed, but every disagreeable feature of human society; and the pictures presented to us at our breakfast tables by the newspapers are calculated to make a very erroneous impression upon our minds. Of course, the murders, robberies, burglaries, thefts, defalcations and frauds committed in our own country, to say nothing of others, in a single day, must seem very large in the aggregate; but we should remember the great extent of our territory and the vastness of our population, and that the telegraph leaves almost nothing of a criminal character undivulged. The evil things whispered in secret are proclaimed upon the housetops, while virtue and disinterestedness have but a feeble trumpeting. Suppose, now, that the newspapers for a single month should change all this, and instead of searching the whole world for evidences of human depravity, to be set forth under stunning head-lines and worked into a black and revolting picture by the arts of the reporter, should make inquisition only for deeds of justice, mercy and charity, illustrating the character of the vast majority of the people, and showing how they dwell together in quietness, order, peace, and mutual helpfulness. How different the impression which in that case they would make upon us in their daily and weekly visitations, compared with that which we now receive! We may save ourselves from false impressions, at once discouraging and hurtful, reflecting that, for every family invaded by the murderer or thief, there are tens of thousands of others dwelling in security and peace; that every act of injustice, oppression and violence, is to be contrasted with tens of thousands of acts of kindness and good will that are never mentioned in the newspapers, for the very reason that they are so common. An eclipse of the sun that lasts but a few minutes is carefully watched and minutely reported, while weeks and months of blessed sunshine often pass without attracting the attention of the newspapers."

—At a Conference of Christian Workers held lately in London Mr. Spurgeon gave an address on, "What to Preach and How." The following extract from the report in the *Christian* shows that Mr. Spurgeon has carefully read Mr. Taylor's "Model Preacher":

We must speak to the people in language which they can understand. Every section of the Church has some technicalities of its own which it is hard for other Christians to understand, and which are quite incomprehensible to those who are outside. Let us cultivate naturalness in our preaching, and speak right home to our congregations in such terms as they are in the habit of using themselves. Don't let us affect the parson or the minister in our pulpits, but be as men among men.

We ought to get rid also of what I may call "mechanism" in preaching. For example, it is usual to speak to sinners towards the end of a sermon, but very often by that time they know all about it, and begin to bob their heads. It is well sometimes to have a shot at them at the beginning, or to break off in the middle. There is a great deal in what some one has called the power of *surprises*. When every one is quite sure that he knows just what you are going to say next, say something exactly the opposite; this will serve, among other things, to keep the people alive.

But let us be careful that there is appropriateness in all we say; that the language we use is appropriate to the truth itself, to ourselves, and to each class in the congregation.

Clearness is another thing which it is very important to cultivate; but there is a kind of simplicity, not so much in the mode of speaking as in the things said, which does harm instead of good. Some sermons are little more than a string of anecdotes. It is the statement of great truths in plain and simple words that we require.

Then experience shows that, other things being equal, it is the man who is most in earnest that is most successful in his work.

—*The Christian*:

"The *Evangeliste*, French paper, tells us that, in 1822 there were 200 suicides committed in Paris. Last year there were 5000! A few weeks since a man came to our evangelist, and said, "I can get no work. My wife and children are starving. I was on the point of committing suicide, when I opened the Bible; my eye fell upon a passage which told of judgment to come, and I dared not rush unprepared into the presence of the Judge." The question comes home, "How many of those 5000, had they had and known the Bible, would have recoiled with horror at the thought of such a deed?"

—*Advance*:

Dr. Scudder's recipe for studying the Bible lesson is worth having in mind; (1.) "How to get the sense: First. Study the words. Second. Study the sentences. Third. You must have sympathy with the Author. (2) How to give the sense: First. Make a plan. Second. Illustrate fitly, and in the most interesting way. Third. Seek grace from the great Inspirer." Compare with the above President Haven's "Decalogue for Sunday school teachers:" (1.) Pray for inspiration, wisdom, and patience; (2.) Have faith in your convictions; (3.) Respect your pupils; (4) Understand your own purpose; (5.) Obtain the attention and affection of your pupils; (6.) Express thought precisely, illustrate freely; (7.) Teach arrangement and classification; (8.) Remember Christ's test: By their fruits ye shall know them; (9) Review frequently; (10.) Expect great results.

—*Times of Blessing*:

A gentleman in the inquiry room rose from the side of a man to whom he had long been speaking, and begged of one well advanced in years to take his place, saying that he could not get the inquirer to see the salvation. As requested, the aged man took his seat.

'What is wrong?' he said.

'Wrong! *Everything* is wrong. My soul is lost, and I have only found it out now.'

'Are there no people known to you whom you can believe, whatever they say to you?'

'Yes,' said the sorrowing one.

'Just as you believe them, will you now believe

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God? God says in His word, Matthew xi. : 'Come unto me, all ye that labour, and I will—'

'I wish to see it for myself,' said the man.

His aged guide was taking out his spectacles to read the words, but this would not do.

'Give me the book, that I may read it for myself.' With his finger fixed on the spot, he read them over and over and over and over again. 'God, I take you at your word,' he cried. Before they parted, his friend asked him, 'How is it now?' 'My burden is gone,' said he. This man has walked and worked for months past in the light of God in Christ.

—*Christian* :

The meetings for sanctification at Montmeyran, November 23 to 27, were even more abundantly blessed than those at Paris. Discussion was left aside, doctrines were not set forth; instead of reasoning about the Christian life, we lived in prayer; a real work was going on in our souls.

More than 1200 met for four days in the Protestant church, fifty-two of them pasteurs, all thirsting for renewed life, and finding it. Besides the public meeting, there were earnest prayers offered by two or three together, and the whole time God's presence was felt among us.

Witnout a fixed programme, all went well. Subject after subject arose, and built us up. Humiliation, repentance, the love of God for his children, entire consecration to his service, the power of faith, the work of Jesus in freeing us from the dominion of sin, as well as its guilt—all these thoughts were dwelt on with simplicity and zeal.

Especially impressive were the conferences for ministers only. They confessed their doubts and weakness, and received comfort and strength from above.

On the last days thanks were offered, with tears of joy, for the rich mercies received, and Pasteur Theodore Monod was solemnly consecrated to devote himself entirely to the Interior Mission.

—The number of Protestant places of worship within the walls of Rome is constantly increasing. Trinity Church, which was recently dedicated, was built by the Evangelical party in the Church of England at a cost of about £8,000. It will accommodate 300 persons. An American Episcopal Church, capable of holding nearly 1,000 auditors, is being built near the railway station. Both of these are designed for the use of English-speaking visitors and residents. The Waldensians have bought a palace at a cost of £12,000, in which to hold services. The Free Church of Italy has in Rome several preaching places. The Baptist Missionary Society of England employs a missionary, the Rev. James Wall, who has a church of 60 members, called "The Apostolic Church of Jesus Christ in Rome." The English Methodists have a mission under the charge of the Rev. Mr. Pigott. The American Methodist Episcopal Church has a mission under the charge of the Rev. Dr. Vernon. The American Baptists conduct day and night schools, which are under the control of the Rev. W. C. van Meter. Dr. Taylor, of the Southern Baptist Church of the United States, is stationed at Rome to superintend its missions in the capital and the provinces. He and his associates have opened a large place of worship in Rome, and have formed churches at Bari, Bologna, Modena, Civita Vecchia, and Milan. An American Union Church works among the Italian soldiers. A Young Men's Christian Association has been started by it. Altogether it has been estimated that the sum of £100,000 has been spent upon the Protestant churches and missions in the capital of Italy.

—At the Congregational Union of England and Wales, Dr. Parker thus referred to the doctrine of Apostolical Succession :

"Who is the apostolical descendant? Is it the man who is pulling the reredos up, or the man who is pulling the reredos down? Is it the man who is clothed in a coat of many colours or the man who is seeking a new act of Uniformity by which he will be able in a lawful manner to remit the self-same coat to the region of old clothes? Is it the clergyman whose [horse] "Apology" won the St. Leger? [races]—or is it the outraged bishop who remonstrates with him because of his carnal devotion to horseflesh? Which? we only ask—which of these men? My brethren, can an apostolic fig-tree bear olive berries or the vine figs? Doth a fountain send forth sweet water and bitter at the same place, or doth a fountain yield both fresh water and salt? That there are men in the Anglican Church, we repeat, who are descendants of the apostles, we are only too glad and too thankful to testify. The other day I heard one of the highest of the high of the Anglican priesthood in London saying; "I knew the late Mr. Binney well; I respected him very highly indeed as a neighbour and friend, but I never could allow his claim to be a minister of the gospel." (Cries of Shame). Now they will say about Mr Binney that he was physically and intellectually a notable man; they will apply to him Shakespeare's words, "He sits amongst the men as a descended god," but, like a skilled wrestler, they only lift him these few inches from the ground that they may level him as a minister the more violently to the dust. They will say of him, "Among men that are born of modern dissent, there hath not appeared a greater than Thomas Binney, nevertheless, the youngest curate that ever mumbled a sermon which he never wrote is clerically greater than he" Can you wonder that we wish to relieve such men of the privileges and advantages of a national establishment? Can you wonder that we insist that the stilts be swept from under their feet, and that they be called upon to stand on their own merits? Can you wonder that we have in a spirit of outraged Christian patriotism shut the school-door upon the face of such men as these, and have determined that they shall have nothing to do with training the young intelligence of England? I say, let Thomas Binney and his accuser have equal footing; let each work according to the ability God has given to him; let each prove his apostolic descent by his apostolic service.

TELEGRAPHIC NEWS.

Madrid, 28th January : Don Alphonso has reviewed the Army of the North at Peralta, 35,000 strong, and has commenced operations for the relief of Pampeluna. The Carlists concentrated their forces, and a battle is imminent.

London, 30th : There will be a lock-out in South Wales on Monday next of 120,000 men.

Obituary:—Lord St. Leonards.

Paris, 30th : The National Assembly have adopted the first Article of the Constitutional Bill creating a Chamber of Deputies and a Senate, but have rejected by 359 against 335 votes an amendment implying a definitive constitutional Republic.

31st : The Assembly has adopted by 353 votes against 352 the organization without Proclamation of the Republic.—The vote of the National Assembly on Saturday last provides for the election of the President of the Republic by the plurality of votes of the Deputies and Senators combined.—The President is eligible for re-election after seven years.—England has declined the invitation of Russia to the conference to be held at St. Petersburg on the usages of war.—Mr. John Bright will preside at a meeting of the Liberal party on Thursday. The leadership of the Liberal party has been refused by Mr. Forster.—Obituary : Sir William Sterndale Bennett.

London, 1st February : The Emperors of Austria, Germany, and Russia have received the Envoys bringing notifications of Don Alphonso's accession to the Spanish throne.

Hong Kong, 2nd : The news of the death of the Emperor of China has been officially proclaimed at Shanghai.

London, 3rd : The following promotions in the Royal Engineers have been gazetted :—Lieutenant Colonel John Augustus Fuller to be Colonel, vice Colonel John W. Playfair, who retires on full pay. Majors Clement Metcalfe Browne and John Hubbard White to be Lieutenant Colonels. Captains Patrick Montgomerie and Henry Herbert Lee to be Majors. Lieutenants Warren Wynne and Walter St. Geo. Burke to be Captains.—The troop-ship *Malabar* has passed through the Suez Canal outward bound.—It is reported from Santander that a battle was fought yesterday between the Alfonsist and Carlist forces at Ooleiga resulting in the defeat of the latter. Pampeluna has been relieved, and the troops are advancing victoriously.

Paris, 2nd : The National Assembly has voted the President of the Republic the right of dissolution with the concurrence of the Senate.

3rd : The Pope has sent a letter to Don Carlos advising the cessation of the war against the Royalists.—The Royalist Forces continue to advance beyond Oteiza. The Carlists are outflanked and in full retreat, having abandoned their intrenchments.

Paris, 4th : The National Assembly has passed the third reading of the Constitutional Bill by 521 votes against 181. This result is owing to the coalition of the Right and Left centres and has caused a great rise in the price of Rentes.

London, 4th : The Liberals have unanimously elected the Marquis of Hartington as leader of the Liberal party.

PASSENGERS SAILED.

Per P. and O. Str. *Thibet, February 1st* :

For Venice.—Mr. and Mrs Eastace Smith, Mr. E F. Whiting, Mr. W. S Edmonds, Lieut.-Col Money, Mrs and Miss Tracy, Mr. McMullan, Mr. Carter, H. E. Sir G F. Bowen, Major C. E Bates, Major Pitt, Mr. and Mrs. Inglis, Mr. E. Rushton, Mr. D. Watson, and Dr. Hughes.

For Marseilles.—Mr. C G. Van Mansrett and Mr. Rushton.

For Ancona.—Mr John Ashton.

For Brindisi.—Mr. E. Hudson, Captain F. W P. Freeman, Mr. H Joll, Mr. J. W. Walker, Rev. F. Pietro Caprotti, and two friends.

For Southampton.—Mr. C. G. Allan, Mrs. F French, Mrs. J. T. Prichard, Miss James, Dr. Easton, Mr. Eliot, Mr. and Mrs. Swanstone, three Misses Swanstone, Miss McDowell, Miss Martin, Major and Mrs. Cornewall, Mr. and Mrs Fairchild, Dr. Lovey, Mr. Alfred Hairsine, Surgeon R. Moodie, Mr. Rushton, Dr. Hughes, Mr. Pedro J. Da Cunha, Mr. W. Page, Mr. A Coleman, Mr. Henry Pellgriri, Mr. J. Muir, and Mr. Tho. Jones.

For Gibraltar.—Mr. Cabral, Mr. M. Dias, and Mr G. Dias.

For Suez.—Mr A. B. Inglis, Mr. R. W. Hanbury, Miss Stigand, and Mr. S. M. Gibbs.

PASSENGERS ARRIVED.

Per P. and O. Str. *Khiva, 3rd* :

From Southampton.—Mrs. Cleveland, Col. and Mrs. Hall, Mr. A. E. Boyd, Mr. H. S. Fergusson, Mrs. C. M. Stockley, Mr. A. R. M. Simpkins, Major and Mrs. Tyndall, Miss Dallas, Mr. H. Holden, Mr. S. Harper, Col. and Mrs. Hutcheson, Mr. J Tyrie, Col. H. A. Wodehouse, Col Robinson, Miss M. E. Edmonton, Mr. W. Margetson, and Mr. W. Adey.

From Brindisi.—Lt. Col Watson, Capt. and Mrs. Campbell, Mr. and Mrs. Harrison, infant and ayah, Miss O. Beckett, Mr. W. V. Courthope, Mr. A. McKenzie, Major C. W. Street, Mr. W. Watson, Mr. W. Riddell, Mr. Jones, Mr. W. Rinwick, Major R. A Cole, and Major T. A. Campbell.

From Venice.—Mr. and Mrs. Roberts, Mr. and Mrs. Rae, Lt. C. A. Mercer, Capt. W. H. Uniom, Mr. and Mrs. Span, Mr. J. Sherrif, Capt. and Mrs. Beacher.

From Ancona.—Mr. C. Pearson.

Domestic Occurrences.

MARRIAGE.

GOLDSMITH—ARMSTRONG—January 26th, at Indore, by the Rev H. Hacon, S. J. Goldsmith, Surgeon, Bombay Medical Service, to Jane Isabella, only daughter of the late Lieut. Colonel E. Armstrong, of the late 51st Madras N. I.

BANKS—SOMERS—February 1st, at St. Andrew's Church, Bombay, by the Rev. D. Macpherson, Albert Banks, to Mary Anne Somers.

McRAE—MACRAE—February 3rd, at Surat, by the Ven Archdeacon Leigh-Lye, Captain J. G McRae, Deputy Conservator of Forests, to Alice Isabel MacRae, daughter of the late Dr. John MacRae of Lewes, Sussex.

DEATHS.

GABB—January 29th, at Bombay, Charles, the dearly loved son of Captain Gabb, 2nd Bombay Cavalry, aged 2 years.

LEACH—January 31st, at Chalisgaon, T. H. Leach Esq., B. C. S., from the effects of a gunshot received accidentally.

HUMFREY—January 31st, at Chelawarra, Barria State, of inflammation of the lungs, Cave Frankland, only son of Lieut. J. Humfrey, B. S. Corps, aged 15 months.

IRVING—January 11th, in the Fort, Bombay, Mary Ellen Irving, the beloved wife of Thomas Irving, late of Footacray Australia.

KIDD—February 1st, at Mandla, Central Provinces, of apoplexy Edith Alice, wife of Dr. H. A Kidd, Civil Surgeon, aged 34 years.

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Subscriptions received from Jan. 16 to 31, 1875.

Rev. G. Navalkar, Sept. 2, 1875; Rs. 8-2-6; J. N. C. Beyts, Sept. 17, 1875, Rs. 8; Mrs. Rigby, Dec. 1, 1875, Rs. 8; Lieut A. P. Nuthall, March 1, 1875, Rs. 2-6-6; G. H. Palliser, C. E., March 1, 1875, Rs. 2-6-6; J. P. Fleming, Sept, 30, 1875, Rs. 10; Mr. LaPersonne, March 31, 1875, Rs. 2; H. E. Perkins, Dec. 26, 1875, Rs. 9-10; Col. A. Davidson, Feb. 28, 1875, Rs. 1-2-6; Mr. Yates, March 31, 1875, Rs. 2; Rev. G. Martin, April 18, 1874, Rs. 0-15; Dr. C. Lloyd, April 25, 1875 Rs. 4-13; Col. Stileman, June 15, 1875, Rs. 22-13-10; A. D'Souza, July 31, 1875, Rs. 10; Rev. A. Bapoojee, June 1, 1874, Rs. 2; Major General H. H. B. Bell, Jan. 21, 1876, Rs. 9-10; Miss Prescott. June 4, 1875, Rs. 4; W. Simpson, 1875, Rs. 8; Rev. N. Sheshadree, March 1, 1876, Rs. 9-10.

Advertisements.

BOMBAY MEDICAL MISSION.

THE Annual Meeting of the Society will be held at the house of the Rev. T. K. Weatherhead, Girgaum, on Monday, the 8th February, at 8 P. M.

The attendance of all friends of the Mission is invited.

G. W. OLDHAM.
Captain, R.E.,
Secretary.

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